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all its aspects, and the chosen people in their peculiar characteristics. The second treats of the period from the going into Egypt until the division of the Kingdom, discussing the schooling, the adoption, and the hope of Israel. The third part treats of the overthrow of Israel, the intellectual life of Greece, the Hellenizing of the nations, the transformation of the Jew, and the unification of the world. Part four presents the despair of heathenism, the world lying in wickedness, "the fulness of time," and the advent of Jesus and the Gospel. To see world history as our author sees it is of the highest value and importance. One cannot understand and appreciate Christianity and the Christian Church until one has grasped its historical antecedents, and the character of the mass which it availed to leaven. For such inspiring and enlightening information this book will be found the source. The typography and appearance of the volume are elegant, and excellent charts, maps and illustrations give additional attractiveness and usefulness.

### Rise of the Christian Liturgy.

*The Lord's Supper and the Passover Ritual: Being a Translation of the Substance of Professor Bickell's work termed "Messe und Pascha."* By Wm. F. Skene, D. C. L. With an Introduction by the Translator on the Connection of the Early Christian Church with the Jewish Church. Edinburgh: T. and T. Clark. 1891. Imported by Chas. Scribner's Sons, New York. Pp. xii., 219. Price, \$2.00.

This is a study in liturgies. How the primitive Christian liturgy arose and developed is a matter of large historic, and to some branches of the Church, practical, interest. The English people have accepted the results of Dr. Palmer's investigation, in which he decided that there were but four primitive liturgies, and assigned the greatest antiquity to that which passed under the name of St. James the first Bishop of Jerusalem. The German liturgical school, however, take a different view of the matter. Dr. F. Probst, its founder, demonstrated that the oldest form of the liturgical service is that contained in the eighth book of the Apostolic Constitutions, and usually called the Clementine. Prof. Bickell undertook to establish this by starting with "the proposition that any liturgy formed in apostolic times must have been derived, to a great extent, in its form and expression, from the synagogue service of the Jews and the ritual of the Passover Supper;" and he proceeds to demonstrate that of all the ancient liturgies, this one defended by Dr. Probst—the Clementine—has the largest correspondence with the Jewish forms; in consequence of which it is to be considered the apostolic liturgy from which all others have been derived. In the course of the discussion it is shown that we can fix the outlines of the Jewish Passover ritual as it existed in Christ's time, and the resemblance of the Clementine liturgy to this is exhibited in parallel columns.

The translator's introduction of sixty-three pages traces the elements in the Christian organization which were appropriated or adapted from the Jewish synagogue. The essay is worthy of consideration, though there are better presentations of the same subject, and certain points made one might regard as unsatisfactory.